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Egypt exploration society.

Egypt; its monuments and work.

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And Work of the

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SECOND EDITION,

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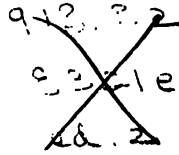
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DEDICATED

—TO—

Ishmael Pasha,

—ONCE—

Khedive,

Whose kind attentions were highly appreciated by the
author of this brochure, during his
visit to Egypt.

WITH THE COMPLIMENTS OF

Gen. CHAS. W. DARLING, A. M.,

- Cor. Sec'y**, Oneida Historical Society, Utica, N. Y.;
- Hon. Sec'y**, at Utica, Egypt Exploration Fund, London, England;
- Member of the Authors' Guild**, New York City;
- " American Historical Association, Washington, D. C.;
- Hereditary Member of the Society of Colonial Wars**;
- " N. Y. Society of the Sons of the Revolution;
- " Order of Runnemede.
- Associate Member**, Victoria Institute, London, England;
- " Bacon Post, No. 53, G. A. R.
- Hon. Fellow**, Society of Science, Letters and Art, London, England;
- Hon. Member**, Historical Society, Tuscaloosa, Ala.;
- " Historical Society, Sitka, Alaska;
- " Chautauqua Historical Society, Jamestown, N. Y.;
- " Historical Society, Iowa;
- " Pioneer and Historical Society, Lansing, Mich.;
- " Historical Society, University, Miss.;
- " Historical Society, Newark, N. J.;
- " Historical Society, Rochester, N. Y.;
- " Historical Society, Charleston, W. Va.;
- " Historical Society, Waterloo, N. Y.;
- Cor. Member**, American Ethnological Society, New York;
- " American Numismatic and Archaeological Society, New York;
- " Academy of Anthropology, New York;
- " Historical Society, Buffalo, N. Y.;
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- " Bangor Historical Society, Maine;
- " Concord, Historical Society, New Hampshire;
- " Middlebury Historical Society, Vermont.
- " New England Historic Genealogical Society, Boston, Mass.;
- " Old Colony Historical Society, Taunton, Mass.;
- " Dedham Historical Society, Mass.;
- " Ipswich Historical Society, Mass.;
- " Newport Historical Society, Rhode Island;
- " Connecticut Historical Society, Hartford, Conn.;
- " New Haven Colony Historical Society, Conn.;
- " Fairfield County Historical Society, Bridgeport, Conn.;
- " Saugatuck Historical Society, Westport, Conn.;
- " Lyceum of History and Natural Sciences, Burlington, N. J.;
- " Numismatic and Antiquarian Society, Philadelphia, Penn.;
- " Wyoming Historical and Scientific Society, Wilkes-Barre, Penn.;

Cor. Member. Linnæan Historical and Scientific Society, Lancaster, Penn.;

" Archaeological and Historical Society, Columbus, Ohio;

" Western Reserve Historical Society, Cleveland, Ohio;

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" Historical Society, Richmond, Va.;

" Historical Society, Nashville, Tenn.;

" Historical Society, Chapel Hill, North Carolina;

" Historical Society, Charleston, S. C.;

" Historical Society, Savannah, Ga.;

" Geological and Historical Society, Indianapolis, Indiana;

" Historical Society, Madison, Wis.;

" Historical Society, St. Paul, Minn.;

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" Historical Society, Tacoma, Washington;

" Historical Society, Walla Walla, Washington;

" Historical Society, San Francisco, Cal.

" Historical Society of Southern California, Los Angeles, Cal.;

" Geographical Society of the Pacific, San Francisco, Cal.;

" Literary and Historical Society of Quebec, Canada;

" Numismatic and Antiquarian Society, Montreal, Canada.

The
Obelisk,
At Central Park, New York.

I am standing, Egypt, standing, on my tottering base of stone,
As a relic of the ancient past: alas, I stand alone;
Yet I reach beyond this hemisphere, three thousand years and more
Pointing backward thro' those centuries, to halcyon days of yore.

I bear upon my time-worn breast strange characters, forsooth;
Tho' hard to read, yet be assured, the tale is one of truth;
I remember Cleopatra, how she floated on the Nile;
With Marc Antony, her lover, glided she, mile after mile.

They said I was her "Needle," but it's needless so to speak,
For this was a wild fancy, a mere Egyptian freak
Of imagination quite as strange as Aladdin and his lamp;
Sure, she could not handle me with ease, at home or in the camp.

Cut and sculptured by Egyptians, from a Syene granite block,
I yet preserve a sturdy front, enduring as a rock.
The oval of the third Thothmes, I carry on my head,
And this is true as gospel, for by scholars it is read.

It is red also the granite from which my shape was cut,
Old father "Time" has been at work,—there always is a but:—
The rolling years have made a change, and now my present hue
Is not the same as in those days when I was fresh and new.

Once I stood at Heliopolis, a city of great note,
And was brought to Alexandria by Cæsar on a float;
He placed me in position before a temple there;
Then he died and left me standing in a world of sin and care.

My mate was standing with me, 'til Mohammed Ali gave
Her to the vile Hawágee: oh, how I then did rave.
She has fallen, Egypt, fallen, from her pinnacle of state,
And therefore these, the English, are full worthy of my hate.

They hammered her, they twisted her, they trampled on her head,
Until her very heart of stone most pitifully bled.
They shipped her to their British Isle, and when she did arrive,
They shouted, that vile populace, "Glory to the great Khedive."

Soon after, "*malheureusement*," a naval man in blue,
By leave of reigning Pasha, sent me to pastures new;
He trailed me aft a sailing craft, for I am large in size;
And thus did I, upon the wave, for two weeks fall and rise.

I floated, as did Noah, in his quondam home, the ark;
But in the course of time I reached this charming Central Park:
I am here beyond the billow, and the noise of ocean roar,
While a new career now opens on this free and friendly shore.

I accept the situation, and I rear my lonely head
Aloft, an ancient relic, o'er the living and the dead.
I remember, well remember, once I stood on Egypt's sand,
But my present mission is to teach the people of this land.

I remain a silent witness of the mighty men of old:
Of that long forgotten people much can even yet be told:
Before Neptune's famous temple I originally stood,
Where Egypt's famous sons obtained their spiritual food.

I had still a third dear sister, and her name was Arsinoe,
She too, at Alexandria, was viewed by friend and foe;
But Ptolemy Philadelphus sent this loved one from her home,
And gave her to a Tribune in the city of old Rome.

Hereafter no attraction, nor of mortal man the fear,
Shall make me fall or falter on my firm foundation here:
I'll stand until the end of time, when all things earthly rust,
And then, oh children now unborn, I'll mingle with your dust.

Copy of a letter from Henry Phillips, Jr.

GEN. C. W. DARLING, A. M.

Dear Sir:—I beg to thank you for your beautiful poem on the Egyptian Obelisk,
which has the true ring.

Very truly yours,

HENRY PHILLIPS, JR.

Honorary Curator of the American Philosophical Society, Philadelphia, Pa.

The Vocal Statue
of
Memnon,
at Thebes, - - Egypt.

It is fabled of the vocal status of MEMNON, so famous since the time of Egypt's earliest history, that it spake not, except when the sun arose.

I am Memnon, know you not me? I have stood near Luxor's gate
Three thousand years, and over:—you can quickly calculate:
Kings and queens, of mighty prowess, oft have listened to my voice,
As I whispered, Oh Egyptians, you have reason to rejoice.

I am with you, I am near you, ye men of modern times,
And I note your present follies, yes, your very many crimes.
Oh sadly have you fallen from your high estate so fair,
But of further retrogression I now warn you to beware.

My voice has through the ages, through the darkest ages rung:
A record of my age cannot be heard from mortal tongue:
I existed when great Moses stood at Karnak's temple shrine,
And watched the priests of Isis as they poured their sacred wine.

The ruler of all Egypt, Ælus Gallus was his name,
Once paid me a brief visit, with Strabo of high fame.
Were those men of mark now living they could readily dilate
Upon the sweet seraphic tones my music did create.

A baser crowd of visitors once hemmed me round about,
And then resounded through the air a universal shout:
They named me King, their cry was, "He shall rule and reign o'er us,
For this is a potent monarch, the son of Tithonus."

They usurped a right, those Romans, when they claimed me as their own,
For Egyptian, not for Roman, was I seated on a throne;
Uneasy is the head, they say, which wears the kingly crown,
And mine was quite uneasy when an earthquake hurled me down.

This earthquake, B. C. 27, broke down my upper part,
And at the same time shattered my almost broken heart:
Soon, soon, I ceased my singing, and then I grew quite old:
Sad, very sad my story, and quickly is it told.

In the time of one Juvenal repairs to me were made,
And then again I stood erect where long before I laid:
Then when the sun's bright radiant beams shone on my sculptured head
I uttered forth a mournful sound, enough to wake the dead.

Soon Ptolemy vindictive appeared upon the scene
With gaily painted banners, in colors red and green.
What broken harp-strings hear I? said he, when I did moan:
The answer back re-echoed, with another dismal groan.

Oh many are the trials through which I pass in life,
Many battles wage around me, carnage, pillage, plunder, strife,
Cambyses with his soldiers, a host of armed men
In number twenty thousand, and multiply by ten.

The secret I will tell you, how I, a stone, could speak,
For you would never guess it, if you tried for one whole week;
In my hollow body hidden was a base deceiving knave
Who was the real musician—I was silent as the grave.

Copy of a letter from Rev. James James Jordan, D. D., LL. D.,

Member of the Victoria Institute, London, England

Secretary of Science, Letters and Art, London, England, etc.

Dear Sir,

Many thanks for your beautiful poem, "Hesperus." I wish you would go on writing, and give us all the meanings of the poet, in this poem, suggestive and poetical way. The name is found, and poetry is a great success, when it can reach the mind as well as the heart.

Yours truly,

James James Jordan.

W. S. C. W. Jordan, D. D.

Boston, Mass.

The Temple
of
Karnak,
at Luxor, - - Egypt.

I am Karnak, and a thousand million men have lived and died
Since open have my gates been thrown, for kings thro' them to ride:
My massive walls have echoed to the tread of Egypt's hosts,
But now they are a skulking place for goblins and for ghosts.

Thirteen centuries, and four decades, before our era rolled
Ere Sethos gave his mandate, and bound the same with gold,
To build within his portals grand, a hall both long and wide,
Thro' which he could with pomp and ease at his own pleasure ride.

The granite of this entrance court King Pharaoh did lay,
But to this potentate the work was nothing more than play,
The isolated temple tower in which he lived and died
Still bears the Ptolemaic signs so well known far and wide.

The pylon of Ptolemy shows symbols rare and bold,
It gives a truthful story which can never all be told,
How the dromos of colossal rams, and sphinxes in a row,
Guarded the doorway of the king from entrance by a foe.

Longhouses with roofs of moss and mosses in the snow,
And more than that that was before the present monarch's reign:
The longhouses were of stone built in the happy days
When passed a glad summer day before them day by day.

Amu-z-Pearl and his son, these were named the kings,
Whose vault and bones were in the long houses in their name,
Perched for a smiling time and all some long years:
But in them they dwelled and put two second mortgage loans.

Inhabited a great time were they never strong,
And in their summer vaults men at intervals did bring:
Now all is dark and dead for a ghost rises in the spot,
Where once there lived and died a race by most men now forgot.

This, then, is the old story which with glad to you is told:
But remember there are yet dark vaults which hide the purest gold,
Rich treasures of old Karnak still be buried far from sight,
And by our archaeologists will yet be brought to light.

HAMILTON COLLEGE,
CLINTON, N. Y., January 26, 1898.

DEAR GENERAL;—

It is with pleasure that I acknowledge the receipt of your interesting verses on Karnak. They are not only instructive; but also suggest a duty,— participation in the noble work of the Egyptian Exploration Fund. The author of such a tribute to the glory of ancient Egypt has earned the distinction of an official position in the society that is doing so much to “bring to light” the “rich treasures” that still lie buried in the Nile Valley. Readers of these verses, and others like them from the same pen, cannot fail to be impressed by the author’s sympathetic interest in ancient history and archæology.

Very truly yours,

JOS. D. IBBOTSON, JR.,
Professor of English Literature.

TO GEN. C. W. DARLING, A. M.

The preceding verses are simply *aberrations*, or wanderings from the writer's customary work, but they will perhaps serve as an introduction to

“Biblia,”

In which Dr. C. H. S. Davis, its talented editor, reminds his readers that the society bearing the well known name of

Egypt Exploration Fund,

Was founded in 1883 by Amelia B. Edwards, LL. D., R. Stuart Poole, LL. D. and Sir Erasmus Wilson, LL. D. The American Branch was formed the same year by Rev. William Copley Winslow, Ph. D., Sc. D., L. H. D., D. C. L., LL. D. It was established for the purpose of promoting historical investigation in Egypt by means of systematically conducted explorations; particular attention being given to sites which might throw light upon obscure questions of history and topography, such as those connected with the mysterious “Hyksos” Period, the district of the Hebrew Sojourn, the route of the Exodus, and the early sources of Greek Art. The work is conducted on the principle of careful examination of all details, and the preservation of objects discovered. These objects are of very great value and interest, inasmuch as they illustrate the international influences of Egyptian, Greek, Assyrian and Syrian styles, afford reliable data for the history of comparative art, reveal ancient technical processes, and yield invaluable examples of art in metal, stone and pottery. The metrological results are also of the highest importance, some thousands of weights having already been found.

Explorers have been sent out every season to conduct excavations in different parts of Egypt, and each year has been fruitful in discoveries.

Near Negadeh, in the Upper Nile valley, the recent finds of Prof. Petrie consist of flint and stone implements of very primitive form; also pottery, beads and utensils. These relics were found in tombs where the bodies were not embalmed according to the later Egyptian customs, but they were buried without the flesh. This for a time was the great stumbling block of archæologists, and it seemed at first, says Dr. Davis, an insurmountable objection to the theory that these people were Egyptians. The implements found were all stone tools, of a form uncommon in most Egyptian sites, and these two considerations turned archæologists to theories of a foreign, non-Egyptian people. It is shown, however, by Quibell that embalmment was really the exception, and not the rule among the middle classes of Egyptians, for it was in the new empire that it became a universal custom. The removal of the flesh from the bones of the early Egyptians, and the reasons therefor, are referred to elsewhere in this brochure.

Prof. Petrie is this winter to conduct excavations in the twenty-five miles between Denderah and How. He left England for Egypt November 29, arrived at Denderah December 18, and immediately set at work with a staff of thirty of his old helpers from Koptos.

The work of the Egypt Exploration Fund has already resulted in the discovery of much that is interesting and valuable. The sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis and Daphnæ (identical with the Biblical Tahpanhes) have been discovered; statues and inscriptions, papyri and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found, and new light has been cast upon the ancient history of the Hebrews. The early stages of the Route of the Exodus have been defined, the direction determined; and several most important chapters in the history of Greek art and epigraphy have been recovered from the ruins of Naukratis, Daphnæ, Bubastis, and other sites. Ahnas, the Hanes of Isaiah, has also yielded interesting monuments, and Tell Basta,

the Pi-Beseth of the Bible and Bubastis of the Greeks have afforded ruins of peculiar significance, the same being inscribed with texts of especial value. Then also the recent excavations of the ruins of the grand temple erected by Queen Hatshepsu, at Dier-el-Bahari (Thebes) mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh, and at Behnesa, of many curious papyri, not only prove the value of original discovery, but they also prove the exceeding archæological richness of the soil of Egypt. The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy in fullest detail. Mr. F. L. Griffith, the Superintendent of Archæological Survey, is entitled to much sympathy and admiration for his almost single handed labors in connection with the survey of these tombs, from which exceedingly interesting and valuable pictures of life have been obtained.

A new department of the Fund, established in 1897, is specially devoted to the discovery and publication of remains of classical antiquity and early Christianity in Egypt. The lost Greek texts that have been recovered from Egypt comprise Aristotle's Constitution of Athens, the Mimes of Herondas, and Odes of Baccylides. Of early Christian documents we have had the Gospel and Apocalypse of Peter, and the book of Enoch, while the past season's work at Behnesa has added the Logia and fragments of Matthew, written in the third century. Papyri of priceless value to classical literature, including portions from Homer and Aristophanes, Thucydides, Demosthenes and Sappho, have also been found and carefully preserved.

Prof. James H. Breasted, Ph. D., in his recent address before the Chicago Society of Egyptian Research, gives an interesting description of Petrie's work at Deshasheh, on the west bank of the Nile, about eighty miles south of Cairo, where he discovered a cemetery of the Vth dynasty, in which about one hundred and fifty tombs were opened. The bodies

of the people who were buried in this cemetery evidently had been dismembered before burial, the flesh removed, and the bones wrapped in mummy cloths. Prof. Petrie thinks that they were of Libyan origin, and he places them in that period of historic obscurity between the old and the middle empires. He entertains the opinion that they were anthropophagans, and ate the flesh of the dead, from a desire to assimilate the qualities of the deceased.

Maspero regards this race as sporadic, belonging perhaps to the wandering Berber, and other similar tribes, infesting the country on either side of the Nile valley, into which they make occasional incursions.

Amélineau, excavating at Om el Gaab, near Abydos, also came upon remains of this race, while M. de Morgan found them near Negadeh. M. de Morgan believes them to be primitive Egyptians, and, in confirmation of this hypothesis, Amélineau found hieroglyphic inscriptions in his "New Race" cemetery. De Morgan likewise found a remarkable royal tomb of this new race in which were many royal names in hieroglyphics, engraved on stone vessels and ivories, or stamped with steel cylinders upon clay jar—seals. One of the royal names found on these fragments was indentified by Sethe as that of Miebaïs, a king of the 1st dynasty. Another he recognized as that of Ousaphaïs, and a third as probably that of Semempses. Ousaphaïs, in Manetho, is the fifth in the Abydos list. Semempses, in Manetho, is the seventh in the Abydos list. To find among the remains of the "New Race" the names of pre-historic Kings of Egypt immediately dates this people, as well as identifies them as Egyptians. To find these first dynasty kings near Abydos also strikingly corroborates, says Prof. Breasted, the tradition preserved by Manetho, that the 1st dynasty came from Thinis, near Abydos. These fragments of stone vessels, discovered by Amélineau and De Morgan, are, therefore, the oldest historical monuments of Egypt, dating back 600 years further than anything before known. How far this is, depends upon the chronology accepted

for the beginning of the historic period; a minimum is 3,500 or 3,600 B. C., and a maximum 4,500 to 5,000 B. C.

Another astonishing discovery is that of Borchardt. The royal names in the tomb unearthed by de Morgan at Nagadeh are not the names commonly used by the kings, but are "banner names," so designated because enclosed in a rectangle resembling a banner. The Egyptian Kings of a later period possessed five names, of which two were in common and one in frequent use. It has not been easy therefore to compare these with the commoner names given by Manetho or the Abydos list. Borchardt, however, in putting together a broken ivory plaque from de Morgan's Nagadeh tomb, discovered upon it, we are told, the name of *Menes*, the first king of the 1st dynasty. To discover and identify the tomb of Menes, the first of the Pharaohs, is most remarkable, but this discovery appears to have been made, and even portions of the body of this king, it is said, are now to be seen in Gizeh Museum at Cairo.

The writer cannot vouch for this fact by personal observation, however, for it is some years since he visited the museum referred to, and this relic was not then on exhibition there.

It is wise, however, to carefully discriminate between true and false statements. A communication from a distinguished archæologist in Cairo has recently been received in which it is stated that the supposed discovery of the tombs of Alexander the Great, and of Cleopatra, as given to the public, is false in every particular. The writer visited the place at Alexandria, and found a few poor but intact tombs of the Ptolemaic period which contained jars that had upon them Greek inscriptions. History tells us that the body of Alexander was brought to Alexandria and deposited in the tomb of the kings, the one which formed a portion of the palace Soma. Strabo makes mention of the removal of the original gold coffin in which Alexander's body was buried, and the substitution of another case of glass. Leo Africanus refers to a small

edifice, built like a chapel, in which the body of this king was preserved. The position of this building, which Arab tradition reported was the tomb of Alexander, Stoddard says does not agree with that of Soma, but the authority of Arab tradition cannot always be relied upon. It is reasonable to infer that the body of so great a king, if placed in a case of gold or glass, must have been encased in an outer sarcophagus of stone, for at that time the arts of sculpture, and of cutting hard stones, were as much practiced as at any previous period, and violations of tombs were uncommon.

It is a well known fact that the early Egyptians were a very literary people, as shown by the inscriptions upon Egyptian temples and papyrus rolls, which contain narratives relative to their theology, history, campaigns and travels. The hieroglyphics in which they were written express a language which for a long time was unknown to the later generations of men.

Abbott tells us that the ancient Egyptians excelled in geometry and mathematics, they were proficient in medicine and surgery, and were familiar with the practice of anatomy. The industrial arts held an important place among them. The weavers of white linen and the workers in fine flax were evidently the chief contributors to the riches of the country. They were acquainted with glass blowing, and made richly colored vases, and pottery appears to have furnished employment to the Hebrews during their captivity in Egypt. They were familiar with the use of iron, while their skill in the manufacture of bronze was exceedingly great.

They were skilled in the arts of architecture, sculpture and painting, and the Greeks are supposed to have derived their Doric order from columns found at Beni Hassan, where the writer of these lines saw an arch certainly as old as the sixteenth century B. C. That a high degree of mechanical science existed so early as B. C. 2440-2220, is implied in the quarrying, transporting and raising into place the mammoth blocks of stone of which the pyramids are composed.

The ancient Egyptian workmen had a perfect acquaintance with many tools we have been accustomed to consider essentially modern.

Among the collection of tools exhibited at the Oriental Congress in London were those used, says Flinders Petrie, in building the Pyramids of Egypt, and the same were found by this illustrious Egyptologist.

The reed pen and inkstand are shown in carvings on tombs, and the drawings of human figures go to prove that artists were not unknown with the ancient Egyptians. We are told in history that they seem to have separated mankind into two great stocks, and to have held to a double origin. Fragments of Egyptian history commence with dynasties of gods—demi-gods, and manes from which they pass abruptly to human dynasties. The indications are of a sudden change of place, and the settlement in Egypt of a civilized race which, having lost its first dwelling place, filled up the commencement of its history with materials drawn from mythology. The history of the dynasties preceding the eighteenth is not told by any continuous series of monuments. Except those of the fourth and twelfth dynasties, there are scarcely any records of the age left to the present day, and thence in a great measure arises the difficulty of determining chronology. From the time of Menes, the first king—about B. C. 2700—until the Shepherd invasion, Egypt seems to have enjoyed perfect tranquility. During this age Memphis was the capital, and by the Memphite kings of the fourth dynasty the most famous pyramids were built. Josephus says that Egypt received its name from Seti I, whom Manetho calls Sethosis, whose name was also Egyptus, as was his brother Armaes or Hermeus called Danaus. According to Manetho the Jews departed out of Egypt in the reign of Tethmosis 393 years before Danaus fled to Argos. He also says that Sethos (Seti I) cast Danaus out of Egypt, and reigned fifty-nine years, as did his eldest son, Rhampses, who reigned after him sixty-six years.

The Shepherd kings, styled Hyksos, were foreigners who came from the East, and for several centuries occupied and made Egypt tributary.

They form the fifteenth and seventeenth dynasties—from about 2080 to 1525 B. C. The Pharaoh of Abraham's time was probably of this line. Thompson places the descent of the Israelitish family into Egypt at 1867 B. C., and the Exodus at 1652 B. C.; thus bringing the whole sojourn within this era of the Shepherd kings.

The power of the Shepherd kings was overthrown by Amés, about 1525 B. C., who expelled them, consolidated the kingdom, and prepared the way for the foreign expeditions which were carried by his successors into Asia.

It was in the nineteenth dynasty that the power of Egypt was greater, although the country seems to have fallen into anarchy, but Shishak I, the head of the twenty-second (Bubastite) dynasty, restored the unity of the kingdom about 990 B. C. He invaded Judea during the reign of Rehoboam and plundered the temple of Solomon. Not much is known about the history of Egypt in the twenty-third and twenty-fourth dynasties, but under the twenty-fifth it regained a part of its ancient importance when the Ethiopian line of warlike sovereigns strove to repel the onward march of the Assyrians. One of these, called in Scripture So, (probably Shebek I,) made an alliance with Hosea, king of Israel, and advanced against Sennacherib in support of Hezekiah. After this, according to history, a native dynasty again occupied the throne—the twenty-sixth of Saïte kings. Psentik I, (664 B. C.) warred in Palestine and took Ashdod after a siege of twenty-nine years. Neco, his son, continued the war in the East, and marched along the coast of Palestine to attack the king of Assyria. At Megiddo he was met by Josiah (B. C. 608–7), but his army was routed at Carchemish by Nebuchadnezzar (B. C. 605–4.) It was during the twenty-sixth dynasty that Apries, called in the Bible Pharaoh-Hophra who succeeded Psammetichus II about 588 B. C., sent an army into Palestine to attempt the relief of Jerusalem, but he was defeated by Nebuchadnezzar.

Amasis, his successor, during his long and prosperous reign, restored the weight of Egypt in the East. His son had reigned but six months when Cambyses King of the Medes and Persians, reduced the country to the condition of a province of his empire (B. C. 525.) Egypt is now under the rule of the Turkish Empire, but the whole land is crowded with relics of antiquity, and the pyramids, temples, and tombs speak of a grandeur that long ago passed away.

The work of this society should command the earnest attention of every Bible student, for the grand truths of our Scriptures are verified by many of the inscriptions on the tombs, temples, pyramids and obelisks of Egypt. There was a time when the land of Pharaoh was the most civilized part of the world, and the story of that flourishing period was written by Egyptian scholars on papyrus, in sculpture, hieroglyphics and later in cursive demotic characters. For centuries all this extensive literature was lost to man, and the graceful obelisks, solemn pyramids, and magnificent temples of the ancient Egyptians revealed no information relative to their construction.

When, in 1836, Champollion printed his wonderful Egyptian grammar, he made known to scholars that Egypt was the university of the world, wherein were taught chemistry, arithmetic, medicine, geometry, anatomy, music, philosophy, civil engineering, sculpture, architecture, painting and metallic arts. In the dawn of sacred history, Joseph found within its borders a rich and populous land, and Moses bore away from it a revelation to guide and direct future generations of men. The art of writing was known to the son and successor of Menes, and there are yet thousands and tens of thousands of tablets hidden beneath the soil, hereafter to be brought to light, each one of which will, without doubt, tell its own story.

To read and publish such inscriptions, and to bring to view some of these interesting relics, is the work of the Egypt Exploration Society, and

the more aid it receives from archæologists, and others, the more vigorous work it can perform.

That Bible history is the most truthful of all histories, is a fact which can not be disputed by any person who is in possession of intellect, and its historical writings have been corroborated by many inscriptions of the Egyptians.

Take for example the massive stones forming a portion of the walls of Karnac, where Shishak is represented as marching with a vast army to Jerusalem, devastating the temple, and carrying away large numbers of men as captives. This is simply a verification of the invasion as recorded in Scripture, and it comes from a race of people who worshiped not the God of the Israelites. The Moabite stone, found at Dibon, in 1868, testifies to the achievements of Mesha, King of Moab, and the inscription upon it refers to his wars with Israel described in the seventh chapter of II Kings.

The Rosetta stone, found in 1799, near the mouth of the Rosetta branch of the Nile, enabled Champollion to interpret the hieroglyphics, and to determine the system pursued by the Egyptians in their monumental writings. As this stone bore a trilingual inscription, it furnished the necessary key, and the curiosity of Europe was turned to the sources of its own civilization with instinctive ardor.

The stone, bearing a Greek inscription, with equivalent hieroglyphics, found at San, the former Tanis, has proved to be of the greatest importance, and is considered more precious than the Rosetta, because it is complete in all its three writings. When Maspero, one of our vice presidents, uncovered the mummy of Rameses II, and exhibited the remains of the great Sesostris, he gave an opportunity to the spectator to say in the words of Pope:

“A heap of dust alone remains of thee,
’Tis all thou art, and all the proud shall be.”

A beautifully preserved papyrus, dating, probably, to the Sixth Century, has recently been found beneath the ruins of an ancient Coptic Church and Monastery in upper Egypt.

This relic is now in the hands of translators in the British Museum, and so far as the contents have been revealed it consists of the Book of Psalms.

A complete text of the Coptic Psalter is given therein, and in Christ's time Coptic was the language of the descendants of ancient Egyptians. This is said to be not only the oldest manuscript which has come out of the east containing any part of the Psalter, but the only complete book of Psalms in existence, written in one of the ancient dialects. This newly discovered document contains the 151st Psalm, with everything to indicate that it is genuine. There are only one hundred and fifty psalms in the Bible as ordinarily used, but there is, however, another, known to biblical students as the Apocryphal 151st Psalm. It is claimed that the Psalm as here given was written by David after his combat with Goliath, and tells how the young shepherd slew the oppressor of his race. It is brief, but vigorous and beautiful, and reads thus:

1. I was small among my brethren, and youngest in my father's house. I tended my father's sheep.
2. My hands formed a musical instrument and my fingers tuned a psaltery.
3. And who shall tell my Lord? The Lord himself, he himself hears.
4. He sent forth his angel and took me from my father's sheep, and he anointed me with the oil of his anointing.
5. My brothers were handsome and tall, but the Lord did not take pleasure in them.
6. I went forth to meet the Philistine; and he cursed me with his idols.
7. But I drew his own sword and beheaded him, and removed reproach from the children of Israel.

The books when found were within a stone box covered by a slab of stone. They were two in number, and carefully wrapped in coarse linen cloth. Although written upon papyrus they were bound in stout leather covers after the manner of European books in general.

That these volumes had lain in the box for several hundred of years the keeper of the Egyptian and Assyrian antiquities in the British Museum says there is no possibility of doubting, but there is no way of ascertaining the exact period when they were first placed in it. Some archæologists entertain the opinion that the church and monastery which once stood upon the site where the books were found had been in ruins for some centuries, and the general appearance of the place supports this view. There is no reason for supposing that the books were buried with the body of a monk, for they evidently had been expressly written for use in the monastery.

It is probable that at some period of trouble or persecution, the box had been placed in this hiding place.

Many more discoveries are yet to be made by our archæologists in Egypt. The history neither of Egypt nor of Babylon finds any place for an historical deluge, but a Hebrew account of the Deluge was given by Berosus, whose narrative has been handed down to us by early Greek Christian writers. A very interesting article of a recent date, relative to a Babylonian account of the Deluge, has appeared in one of our religious newspapers. It relates to the discovery by Scheil, a French Assyriologist, of an account of the Deluge inscribed on a broken tablet in the Museum at Constantinople. The date of the inscription shows that it was made in the reign of Ammi-Zaduga, King of Babylon, who reigned 2140 B. C. It is stated in the *New York Evangelist* that Biblical critics have differed as to the age of the Biblical story, the more conservative entertaining the opinion that it was written by Moses, but it must be older than his time, and incorporated by him in the Book of Genesis.

Until the discovery of the Tel el Amarna tablets, the newer school of critics held that the story came from Nineveh, or Babylon, at the time of the Captivity. The story of the Deluge was familiar to the common people of Babylonia, and therefore it was known to all the inhabitants of of the East from Syria to Persia. The fragment read by Scheil evidently

belongs to the story current at Sippara, where it was found, and Berossus tells us that Xisuthrus (Noah), before the flood, buried in Sippara the records of the world's antediluvian history. A cuneiform account of the Deluge, on tablets in King Assurbanipals library at Nineveh, which came from Surrippak, was also discovered by Mr. George Smith. The text is in verse, the poetic construction of which is said to have been fixed more than 2000 B. C. Each line is divided into two hemistichs as in Hebrew poetry. It is evident, therefore, that literary form was familiar to scribes even in the time of Abraham. The fragment is large enough to show that it is a poem full of polytheistic and mythical details, of which the Genesis version has been thoroughly purged, giving us a tale purely monotheistic, absolutely ethical, and fit to impart religious instruction to an unscientific people in the infancy of civilization.

The work already performed by the Egypt Exploration Fund, can more fully be comprehended by a perusal of its published volumes which can be obtained from Secretary Buckman, 59 Temple Street, Boston, Mass.

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